

THE



# DRUM

BLACK UNION  
of  
ESSEX COUNTY  
COLLEGE

Vol. I: No. 5

...we unite-on the basis of what  
we have in common.

El Hajj Malik Shabazz

UMOJA WEUSI

BLACK UNITY

Nov. 1, 1971

## POWER

There are four areas of political power, (1)public office (elected or appointed), (2)community organizations, (3)coalitions and alliances, and (4) disruption (actual or threatened).

These four areas of political power can/will be utilized and utilized effectively to gain, maintain, and use power. Power being the ability to realize one's will. Power to be self-determining. Power to benefit the maximum amount of Black people. Power to effectively control those things that directly affect us (what courses are offered, who teaches them, what is done with our student activity fees, financial aid money, etc.).

Look at the first area of political power, public office (elected or appointed). One of the easiest and most effective ways of gaining political power is through elected office such as student senator. A senator, a member of the S.G.A. (Student Government Association), the S.G.A. making policy that affects E.C.C.'s students, the S.G.A. sponsoring student activities, the S.G.A. having a budget this year of \$67,000.00. We must understand this. The S.G.A. is also empowered to make appointments to the various college committees and to the college-wide council. In our school situation, the community organizations are the committees. The various committees and the college-wide council are the main policy making bodies of E.C.C. (this goes back to the point made earlier about controlling those

things that directly affect us). Policy making/control. Therefore we must understand the importance of the S.G.A. election.

A coalition is the temporary arrangement on a given issue, dissolved immediately thereafter, i.e. peace demonstrations. Coalitions are made with people of no color (whites). An alliance is a more permanent arrangement made with Blacks and other peoples of color. We make alliances with all peoples of color, developing a certain level of operational unity. Alliances with Black organizations, with other Black student groups and with Puerto Rican and Latin organizations.

The fourth area of political power is disruption. Both actual and threatened. We all know what disruption can do. But to be effective, it cannot be sporadic. Understand this, in order to be effective, disruption must be organized. It must be an aspect of the organization. It is necessary that the capacity to disrupt be demonstrated. Many times once the capacity to disrupt is known, there will be no necessity to actually use that power. What this means is that many times the threat of disruptive power will accomplish more than the actual use of that power.

Again, the four areas of political power are public office, community organizations (college committees), alliances and coalitions, and disruption. And Black students here at E.C.C. have already begun using/utilizing these areas to benefit us. Last year during the student strike disruption and coalitions were used. Just recently during the S.G.A. Executive Board Elections, the power of election to public office was utilized. And through that election we are at last being appointed to committees. Realize/understand/utilize the power that is ours through the S.G.A. elections. Support the "FOR UNITY'S SAKE" candidates. Asante.



## CONGRESS OF AFRICAN PEOPLES

The Eastern Regional Conference of the Congress of African Peoples was held here in Newark Sep. 2 through Sep. 6 at West Kinney Jr. High School. The Congress concluded resolving to further the movement for Pan-African Nationalism.

The conference was convened to consolidate and strengthen CAP's eastern offices and study prototypes of institutions already developed in Newark.

The Committee for Unified Newark, the host of the conference, served as the focal point of the five day session, with delegates studying CPUN's political involvement, community organization, and independent educational program, the African Free School.

One of the major resolutions to come out of the conference deals with the formation of state-wide political conventions in the various CAP areas to run Black candidates in local, county and state elections.

CAP also plans to hold a national Black political convention by the Spring to "formalize the national strategy for Black political movement in 1972."

CAP hopes to consolidate the many state-wide tickets that the Congress will sponsor into an independent Pan-African Nationalist Party.

Isamu Amiri Baraka, CPUN leader and Political Liberation head of CAP said, that the party should seek to have "influence on and interrelations with as many Africans as possible."

The conference called upon Africans in America to support the nation-wide boycott against the Anheuser-Busch Breweries Inc., makers of Budweiser Beer, Michelob Beer and Budweiser Malt Liquor, for discrimination against Blacks and Puerto Ricans in hiring and promotions (more on OFF BUD in the next edition of THE DRUM).

The Congress held workshops in 11 areas, aimed at building institutions for Black People. The workshop areas were: economic autonomy, political liberation, creativity, religious systems, education, history, law and justice, Black technology, communications and systems analysis, social organization, and community organization.

Well over 1,000 persons were on hand for the conference, which was the third regional held since the organization's international meeting in Atlanta a year ago.

Isamu Baraka said that he hopes the CAP members, the cadre - (that highly disciplined group dedicated to restoring African people to their traditional greatness) will change the image of the African revolutionary. The organization must fight an unceasing battle for the world liberation of Africans and the right of African people wherever they may be to self-determination.

Some of the speakers included Isamu Sukumu (N.I.A., San Diego), Balozzi Zayd Muhammad (B.C.D.), E.M. Mwasakafyuka (Republic of Tanzania), Sharfudine Khan (Mozambique Liberation Front), and from the Newark area, Kasisi Mtetezi (David Barrett), Mrs. Alma Perry, Mrs. Wynona Lipman, Charles Knox, Mrs. Elayne Brodie, and Councilman Dennis Westbrooks.

## EDUCATION AND THE BLACK STUDENT

"The purpose of education," in the words of Mwalimu Nyerere, President of Tanzania, "is to prepare young people to live in and serve the society, and to transmit the knowledge, skills and values and attitudes of the society."

What this means to Black children is that, while they are in educational institutions they are taught what to value, what to appreciate, what to honor, and what to respect. In other words, what to love. They learn these as a reflection of what ever institution they are in. Who so ever controls the institutions controls the love of our children. It is no wonder then, that after years of learning that which they are not (no love developed for parents, teachers, leaders, or self), they end up with needles in our arms, or as a degenerate sick dying thing, lacking any true love relationship, with no morals, and no appreciation for life, Our life. We die.

The answer which will help our children is Institutions. PERMANENT EDUCATIONAL INSTITUTIONS. This is not to say liberation schools which last as long as the person in charge feels that he or she is oppressed. But institutions which will last for ever and will always lead to the human growth and development of ourselves, as long as we walk the earth. Institutions that will always leave our communities more beautiful and beneficial than when we inherited them. No matter who we are heirs to, whether it is someone else or our mothers and fathers.

### PROGRESSIVE PERFECTION.

The question now arises of what does education mean to us those of us who think we are too old for new institutions, that we are here in this institution belonging to someone else for their benefit. What do we do? The answer is GET SKILLS!

Education to us is a valuable resource. It is the bullet in the gun of our minds and we must use it to be as deadly as a sub machine gun for gaining NATIONAL LIBERATION. We have to obtain SKILLS in order to create the institutions for our people. We, as a people, must learn all things, anything, everything a nation needs, we need to know, understand and have the ability to apply this knowledge to benefit us, in order to control our own lives successfully and efficiently. We must be accountants, architects, business administrators, computer builders, programmers and operators, engineers, distitians, doctors, drivers, lawyers, nurses, laboratory technicians, politicians, economists, secretaries, scientists, machine operators, seamstresses, poets, artists, carpenters, electricians, plumbers, masons, cooks, builders, developers, planners, lovers of life. We must be all the things (and things not even thought of yet) for all Black people of the earth, for each other.

This is what education must be to us. A source of knowledge. But it must be a Black Value System that determines how we develop and use this knowledge. A Black Value System which will determine our love object, Black People. Black People striving with love for National Liberation.

We must remain in school to get the necessary skills in order to create Institutions which will speak to and meet the Needs of Black People. Sifa Ote Ina Mtu Weusi. All Praise Is Due To The Black Man.

# Nguzo Saba

1. Umoja (Unity) - To strive for and maintain unity in the family, community, nation and race.
2. Kujichagulia (Self-Determination) - To define ourselves, name ourselves, and speak for ourselves, instead of being defined and spoken for by others.
3. Ujima (Collective Work and Responsibility) - To build and maintain our community together and to make our brothers' and sisters' problems our problems and to solve them together.
4. Ujamaa (Co-operative Economics) - To build and maintain our own stores, shops and other businesses and to profit together from them.
5. Nia (Purpose) - To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
6. Kuumba (Creativity) - To do always as much as we can, in the way we can in order to leave our community more beautiful and beneficial than when we inherited it.
7. Imani (Faith) - To believe with all our heart in our parents, our teachers, our leaders, our people and the righteousness and victory of our struggle.

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## THIRD WORLD - What It Means To Africans (It's place in the struggle for African Liberation)

Third World is the term used to lump together all the countries with people of color in the world, but its meaning can be extended somewhat to mean all the oppressed countries of the world. Its importance lies in the fact that it represents the majority of the world's population.

At present, the white boy minority is oppressing and exploiting this majority in order to subsidize its fast fading (or non-existent) resources. In fact, the entire economy of the european nations is based on the exploitation of the Third World. Parts of the Third World, like the Caribbean, are places where the europeans used their human booty from Africa to work their mines and plantations for their own profit.

Hence to Africans, the Third World is seen as a force of allies in Africa's (and Africans in americas) struggle to free herself from european domination. It's place in the struggle for National Liberation is somewhat debatable, as it depends on the political preparedness of the countries involved, and their willingness to oppose european domination and exploitation. Because of the colonizing aspect of the education dispensed in these countries, it is extremely difficult for them to assert themselves; the european nations assume the proportion/identity of a great white father image, and as such any move made by some Third World countries is made after getting european approval.

A truly positive/beneficial aspect of Third World nations is that they can provide areas for training in various aspects of technology and defense; financial support, if possible, or they could make available the fruits of their experience.

## A POSITIVE BLACK IMAGE IS COMING

We as Black People must create institutions that legitimize our thoughts and actions. Understand, we must create institutions. But where it is not feasible to create alternatives to those institutions that already exist, we must make those existent institutions project positive Black images.

Positive Black images for Blacks to relate to positively. For us to relate to now. For our future, our children to relate to later. We say that self-determination is the ability to define ourselves, name ourselves, and speak for ourselves instead of being defined and spoken for by others. We have to name ourselves (and those things which directly effect us). We must be self determining. We will change the name of this school to a name that reflects us, that reflects our thoughts and actions, a name that projects a positive Black image. We will change the name of Essex County College to W.E.B. DuBois College of Essex County.

Why W.E.B. DuBois? Because to us this name projects a positive image, a Black image, a positive Black image.

William Edward Burghardt DuBois (1868-1963) was born in Great Barrington, Mass. He received a B.A. from Fisk University in 1888. In 1895 he was the first Black to be awarded a Ph. D. from Harvard University. Noted for his debates with Booker T. Washington over Booker T.'s position that Black people were to give up social equality for the time being.

DuBois was an eloquent defender of full rights for Africans in America thru the Niagara Movement, which he founded in 1905 and through the Horizon, a magazine which he began editing in 1907. He was also known for his exposition of the theory of the "talented tenth," which was that those Blacks who gained success had the responsibility to lead the struggle to liberate all Africans.

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DuBois' career in the NAACP, which he helped found and was editor of its official publication, was a stormy one due to his militancy. In 1919 he called the Pan-African Conference which was held annually and lasted until 1929. In 1934 DuBois came out for Black autonomy, or as he called it, "non discriminatory segregation" (that we should be self determining, we should have our own institutions).

That same year he was forced to resign from the NAACP for his increased militancy. DuBois in 1924 had editorialized that eventually race war would be evitable.

W.E.B. DuBois died in Ghana at the age of 95 after renouncing his U.S. citizenship and self-exile in Ghana with the Hon. Dr. Kwame Nkrumah.

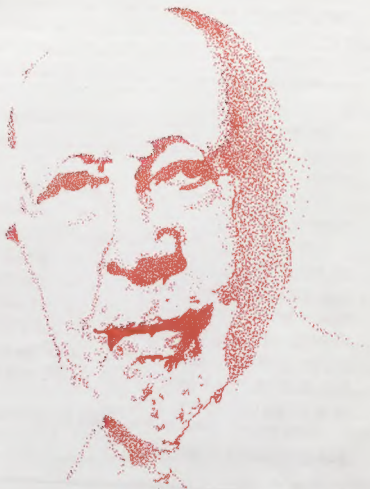
Works by Dr. DuBois: The Philadelphia Negro, 1899; Souls of Black Folks, 1 John Brown, 1909; Quest of the Silver Fleece, 1911; The Negro, 1915; Darkwater: Voices from within the Veil, 1920; The Gift of Black Folk: The Negro in the Making of America, 1924; Dark Princess, 1928; Black Reconstruction in America (1860-1880), 1935; Black Folk: Then and Now, 1939; Dusk of Dawn: An Autobiography of a Race Concept, 1940; Color and Democracy: Colonies and Peace, 1945; The World and Africa, 1946; In Battle for Peace: The Story of My 83rd Birthday, 1947; An ABC of Color, (published in) 1964.

CHANGE THE NAME. CHANGE THE NAME. CHANGE THE NAME OF THIS SCHOOL TO  
W.E.B. DUBOIS COLLEGE OF ESSEX COUNTY.

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**E X P O S E   e m**

WILL BE BACK IN THE NEXT EDITION!!!



**W.E.B. DU BOIS**